1: Fletcher E-5 (1898-1902) 1904
NQ18 Pawnee NQ18

*539 1304 See line 1303.
*796 1305 Ah heru, whaka ratsa we.
ah, yes.
861 heru, truly, verily.
whaka, voice.
ratsa, screaming.
we, refers to child.
1306 See line 1303.

Explanation by the Ku'rahus

The assistant takes up the white-eagle feathered stem, and then he and the Ku'rahus move toward the child, singing this song and waving the feathered stems. They are speaking to the child; they are bidding it cry no more, for its father is coming.

[869] The father is Tira'wa atius, the father of all, the father of all the powers represented with the Hako, of all living things, of all the people. And now this mighty power, the Father, is coming to the little child to bring it comfort. That is why the child is told not to cry, since its father is coming.

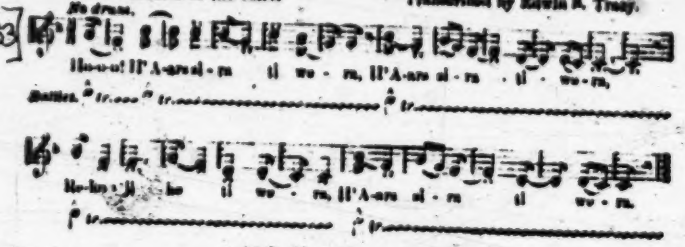
These songs are very wonderful.

SECOND SONG

Words and Music

M. M. ♪ = 60.
• = Pulsation of the voice. Transcribed by Edwin S. Tracy.

[*533]



1307 Ho-o-o!
1308 H'A-ars sira ti wera.
1309 H'A-ars sira ti wera.
1310 Rekoji he ti wera.
1311 H'A-ars sira ti wera.

Translation

1307 Ho-o-o! An introductory exclamation.
1308 H'Aars sira ti wera.
h'A-ars; h', an aspiration, the sign of breath; aars, from atius, father: h'Aars, Father breathing forth (life).
sira, is coming.
ti, here.
wera, now coming.

1: Fletcher E-5 (1898-1902) 1904
NQ18 Pawnee NQ18

Translation

I

*539 *796 861

1312 Ho-o-o! An exclamation introductory to the song.

1313 Ha! Iste wata si wita ha.
ha! an exclamation; behold!
iste, you (referring to the child).
wata, look upward.
si, they, refers to the powers above.
wita, owner, refers to the child belonging to the power above.
ha, part of the word meaning young, or child.

1314 See line 1313.

1315 H'A-ars, hire wahaki.
h'A-ars, Father breathing forth life.
hire, there, above, meaning Tira'wa.
wahaki, heavens; "the heavens that are always there above the reach of the clouds."

1316 See line 1313.

II

1317 Ho-o-o! An exclamation introductory to the song.

1318 We tire wata si wite ha.
we, he or she, meaning the child.
tire, has, an action performed.
wata, looked.
si, they, refers to the powers above.
wite, the true owner; refers to Tira'wa as the true owner of the child.
ha, part of the word meaning young, child.

1319 See line 1318.

1320 He arste he ti waha.
he, his or her, refers to the child.
arste, a modified form of atius, father.
he, his; refers to Tira'wa.
ti, here, at the present time.
waha, part of the word wahaki, the permanent heavens.

1221 See line 1318.

Explanation by the Ku'rahus

When the second stanza is sung the little child always stops crying and looks up. It responds to the presence of the mighty power. The song tells the child that it belongs to Tira'wa atius, the father of all, the giver of life, whose dwelling place is far above the clouds in the permanent heavens that never change.

●[869] The child smiles and is comforted.

2: Lesser E-4, 5 (1930-1931) 1933
NQ18 Pawnee NQ18

Bear Dance, and a number of sacred bundles were opened and an attempt made to put them in physical order.

The bundles and bundle rituals were esoteric possessions and knowledge, controlled by individuals. As such their inheritance and transmission followed traditional modes, and according to the orthodox old Pawnee doctrine no revival of extinct forms was possible. The sanction of the Ghost Dance doctrines and visions was in definite conflict with old customs of transmission, and came to predominate.

In the traditional view, the knowledge and learning of an individual had to be handed down by actual instruction of the young. This was somewhat different for the two kinds of bundles, typified by the sacred bundles (with which the society bundles can be associated, as essentially derivative), and the medicine men's bundles. For the sacred bundle type the offices of ownership and priesthood were independent: A chief owned the bundle physically, and his wife took care of it. He did not necessarily know the ritual lore of the bundle. A priest controlled the ritual, demonstrated it on the proper occasions, and advised the owner of his bundle obligations. The physical bundle was ordinarily inherited directly in the male line. The ritual knowledge, however, was transmitted by the priest to his successor by means of instruction over many years. The priest usually taught a close relative (not necessarily in the male line exclusively) because of the desire to hand on his learning in his own family line. But lacking close kin of suitable temperament, the priest taught whom he pleased. For the medicine men's type of bundle, ownership and priesthood centered in the same individual. The doctor himself was owner of the physical bundle, and of its associated teachings, and officiated as his own demonstrating "priest" on ritual occasions. In the course of his life he taught a man to be his successor, and gradually turned over the ritual functions to him. The successor was usually a close relative, such as a "son" or "nephew", etc., but here too the medicine man was at liberty to instruct whom he would, and on occasion chose more distant relatives when near relations proved unwilling to attend seriously to the learning of the traditional material.

Ordinarily a man taught his successor largely by demonstration. That is, the apprentice took part in the actual demonstrations of the ritual (and the curing of the doctor) watching what went on. In the course of the procedure the master explained the detail. As the teacher found his pupil mastering phases of the activity, he turned over to the pupil such parts as were understood. In

61

THE COUNCIL TENT

000

Ceremonial Observances of the Hunt—the Meat Is Delivered—a More Informal Procedure Than the Summer Hunt—Police Chosen—Four Official Scouts Chosen Also—the Hunt

*224 778 [625] EVERYONE KNEW THAT the council tent would be set up at Turkey Creek while the men were out attacking the herd, and that that evening the special police would be appointed to take charge during the subsequent attacks. During the summer, with White Eagle in the lead, the hunt had been conducted under the religious sponsorship of his left hand bundle, whose tradition was a special form of the creation legend. The present hunt was being carried on under the auspices of the Evening Star and its sacred bundle, which was also known as Yellow Calf. Its tradition was the official creation legend of the Skidi Federation. The "keeper" of this [794] bundle was Old Lady Lucky Leader of Pumpkin-Vine Village and she was assisted by her son, Frank Leader (also known as Dog-at-the-West), and her son-in-law, Roaming Leader. The old lady had built a particu- [344] larly large tent but even then only about thirty could gather in there at a time.

*224 793 As soon as the tent was set up and while the men were still off chasing the herd, the five priests came in and sat down at the west. Due west was Heavy Trophies, the head priest. To his left on the north side were Pipe Offering and Bringing Horses. To his right on the south side were Angry Horse and then Wonderful Old Bull.

*224 793 • 869 On this occasion, Bringing Horses was sitting as an apprentice priest. From time to time the head priest would say, "If there is anyone in this room who wants to learn, he should come closer and sit with us. It is necessary that someone should do this as we are likely to die at any time. We are old and after we die, the world will go on and on and this is the word of Heaven and should be carried on after we are gone. Anyone

14: Weltfish E-4, 5 (1928-1936, 1954) 1965
(1867) NQ18 Pawnee NQ18

who is willing should come and sit closer and observe and listen to the way these things should be done." This was considered a major public service and no payment was involved nor considerations of kin relationship. Bringing Horses was a brave and apparently had had a call to carry out this mission.

The five priests sat smoking and talking together informally. They were old men and had traveled over this same ground many times. They knew just how far apart the rivers were and which were the quickest routes to follow. Now they were reminiscing about the past. One would say, "One summertime we camped way down there in this and this direction from here and so and so happened," for example a warpath came or some other notable event. Meanwhile Old Lady Lucky Leader was taking care of the practical affairs since the menfolks of her family were still out on the hunt. She was a vigorous old woman and a good manager. One of the men coming in early from the hunt reined in his horse outside her tent and called out, "Lady Lucky Leader, here are ribs!" throwing down the ribs as his contribution to the forthcoming council meeting and riding off home to his own tent. The old lady went out and got them at once and put them inside the tent on the north side near the entrance so that they wouldn't freeze. Now she decided to get the meal under way for the council. The boy Might-Be-Chief was passing by and she called him in and asked him to get the chief's errand man Know-His-Face, who came in and, after exchanging greetings with the priests, began to roast the ribs to the northeast of the fireplace as directed by the old lady. She asked her daughter to sit down to the south and fry some bread so that the men would have something to eat as soon as they got in before the council began.

Now the men could be heard coming and the meat creaking a little as it was packed on the horse since it was a bit frozen. The two men of the family knew they had better get in early and Frank Leader called out to his mother, "Atira [my mother], spread something out here for the meat." The old lady came out and put a skin spread on the snow in front of the tent and her son tethered his horse to a stake nearby. She covered the horse and put down another spread with cottonwood tops and bark on it for the horse to eat. She saved some of the cottonwood for her son-in-law's horse and he arrived soon after. As soon as the two men entered the tent they asked their mother for some water to wash their hands with, and Frank tied his quiver and bow to the southwest post while Roaming Leader tied his at the northwest. Then they sat down on either side of the entrance. The men talked about how they had killed the buffalo that day and how there had been good herds north of the river. The family had its meal of bread and ribs and then the boy Might-Be-Chief was sent around to call in the other members of the council. He also called in Horse Rider to help the errand man Know-His-Face to cook for the feast.